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THE VOICE OF TIME.

BY SARAH ANTOINETTE CLARK.

There were days of joyous gladness
When my soul knew naught of sadness:
Happy childhood days deemed never
That its golden hours could sever.

Till one day
One day whispered, "Gone forever!"
Once I had a friend, the rarest
Of earth's jewels. But this fairest,
Purest gem, to heaven was taken,
And I had this dreary token—

Cruel Time
Sternly said, "The casement's broken!"
When the thrill of memory's stealing
Through my breast with holy feeling,
And past years are round me flying,
Mid the concourse comes the sighing

Breath of Time—
"All things here are doomed to dying!"
And at every word desiring
Of my heart, and fond aspiring,
After earth's false pleasures yearning,
Then, methinks, I hear the burning

Voice of Time—
"They to dust are surely turning!"
When I've wasted, without heeding,
Precious moments swiftly speeding,
And an idle sense seems clinging
To my mind, then comes the stinging

Voice of Time—
"Thy last minute I am bringing!"
Oft times in the lone night dreary,
I've listened to the weary
Ticking clock, the slow hours telling,
Then distinctly came the knelling

Voice of Time—
"Spirit! earth is not thy dwelling!"
Yet, sometimes, in hours of anguish,
When my soul in grief doth languish;
When my heart is fiercely driven,
And my back is rudely given—

Whispers Time—
"I am bearing thee to heaven!"

KOSSUTH.

He was born in a little village of the North of Hungary, April 27, 1806, of a poor but noble family of Slavonian origin. His father acted as steward to another nobleman of more favored circumstances, but was not able, it seems, to support his son at the university. The application and talents of the latter, however, found him friends, who not only enabled him to finish his studies, but also continued to assist him subsequently.

In 1835, when so strong an opposition existed against the Austrian Government in the Hungarian Diet, Kossuth, who was already somewhat known as the founder of political clubs for young men, was employed to conduct an opposition paper. The proceedings of the Diet up to this time had never been properly reported. The Government would not allow the employment of stenographers, and the reports, as they appeared in the official journal, gave no idea at all of the real proceedings. All liberal speeches and propositions, as well as expositions of the abuse of the administration, were entirely suppressed. Kossuth learned stenography, and undertook to give true reports. But, as it would be necessary to submit his paper, if printed, to the censorship, by which everything liberal would be crossed out, he went to the immense labor of issuing it in manuscript. A great number of persons were employed to copy, and thus it was sent in the letter form to every part of the country. This extraordinary manner of proceeding surprised the Government, which for a time was at a complete loss what to do. It soon, however, took its resolution. Every one of these dangerous letters was put out of the way before reaching its destination.

When this became known, they were no longer trusted to the post; but the local authorities of the different counties took the charge of conveying and distributing them to the subscribers. The county of Pesth, in which the paper appeared, even authorized publicly, in spite of the Government, its issue and distribution. This matter continued until May 2, 1836, about a year after the establishment of the paper, when, on the closing of the Diet by the King (Emperor of Austria), six persons suddenly disappeared: Baron Wesselenyi, the most formidable enemy of the Government in the Diet, Kossuth, the editor of the opposition paper, and four students of law, leaders in the young men's political clubs. For above three years the public was entirely ignorant of the fate of these persons. At last, in 1839, to see these men appear, mysteriously as they had disappeared, not even knowing themselves where they had been, for they had been seized secretly, and conveyed blindfolded to dungeons, from which they were brought out in the same manner. But what a change three years in a damp, filthy dungeon had made! Wesselenyi was blind, Lowsay, one of the students, crazed, and the rest dangerously ill. Kossuth seems to have escaped the least affliction, though his constitution was thereby much shattered. Such was the detestable conduct of the Austrian Government. It was afraid, in such a country as Hungary, to see these men openly for no violation of law could have been proved against them. Had the place of their imprisonment been known, too, they would not probably have remained long in it. It feared, however, to have them die upon its hands, lest it should afterwards be accused of secret assassination. When it thought them therefore, out of the condition to be formidable, it set them free. It got rid indeed of two enemies, but one of the others became ten times more dangerous.

The unjust imprisonment of Kossuth, rendered him of course, extremely popular. A year after, he became editor, though not openly, of a paper issued in Pesth, called the *Pesti Hirlap*. So popular did this paper immediately become, that from 563 subscribers in July of 1840, it amounted by the end of the year to 11,000, which is a greater number than any paper in Germany has at present, except the *Augsburg Allgemeine Zeitung*. It appeared every day, at the low price of four florins (\$1.62 1-2 cents) per year. Its character was exclusively political and national. Besides opposing the Austrian Government on general questions, it brought to light many abuses of the administration, both local and general, which when known, surprised the people. It was very soon after its establishment to be seen in the hands of almost every peasant. It did more also, for the spread and general use of the Hungarian language, than all the laws of the Diet together. Germans and Slavonians who had formerly paid little attention to that language, now learned it, to be able to read a paper that excited so much the public mind. But the talented editor was not left long undis-

turbed in his labor. The Government succeeded in bribing or threatening the publisher, who in 1843, discharged Kossuth from the editorship, and employed some one else.

But the active nature of Kossuth would not suffer him to remain idle. He turned his attention to founding societies for establishing and encouraging domestic manufactures, and for constructing public roads. Hungary was at that time in some respects, in an almost semi-barbarous state.

In six months after the founding of the "protection societies" by Kossuth, more than half the Hungarian people were pledged to wear only articles of domestic manufacture. In the Hungarian Diet, which met at Presburg, Feb. 11, 1847, Kossuth was elected deputy from Pesth, to the Lower House, in which he took from that moment a leading part. It will be only necessary to enumerate the decisions of this Diet from Nov. 11 to Feb. 22, to see that a gigantic reform was going on in Hungary, even before the breaking out of the French Revolution, and the subsequent movement in Germany. The following were its decisions:—Freedom of the peasantry to change their place of abode (they were before attached to the soil, as under the feudal system), and unrestricted freedom in the selling of landed property (abolition of hereditary property, such as exists in England)—abolition of tithes, for a fixed compensation—liberty for strangers to settle in the country—the taxation of all classes equally (the nobles were formerly exempt)—emancipation of the Jews—language regulations, by which the Croats are permitted to use their own language in conducting their interior affairs—eight millions set apart to encourage manufactures, and construct roads. On the 22d of February, still before the Revolution at Paris, Kossuth used the following words in a speech:—

"Since 600 years, we have formed a constitutional State; we wish therefore that ministers sit on these benches to hear and answer our questions. From this day forth we wish to have a Hungarian Ministry."

Five days after, the news of the movement at Paris reached Presburg. The conduct of Kossuth at this not only contributed more than that of any other man to rouse up the Hungarians to demand their rights, but also had great effect in exciting to activity the people of Vienna itself. He was at the head of the deputation, which, the 16th March, demanded and obtained from the Emperor a separate Hungarian ministry. From this time forth he was the soul of the Hungarian Diet. As dangers and difficulties came, his influence increased. On the 11th June he became financial minister. June 17th broke out the war with the Servians. August 25th with Croatia. Sept. 20th he was president of the ministry. Sept. 26th appears the "Imperial manifesto," which produces the open rupture between Hungary and Austria. At the head of the committee of safety, Kossuth now conducted Hungarian affairs. His history since that of Hungary itself, which I need not repeat here.—*Western Literary Messenger*.

SAMUEL THE PROPHET.

The circumstances under which an individual is ushered into being often exert a controlling influence over the whole life. It is a consideration of great weight to have been born and nurtured of pious parents, to have breathed our early being the sweet influence of prayer and religious counsel. How much this ancient prophet was indebted for all that made him great as a man of God, to the seeds of life sown in his young heart, by maternal yearnings for his spiritual welfare, can never be fully estimated. That mother's deep devotion, however, as is usually the case, was not without its rich reward. Her heart must have been solaced and thrilled with joy, at the thought of having such a son, occupying a position of honor and usefulness in the service of God.

His early pious form a beautiful and striking trait in his character. He did not waste the precious hours of his childhood, as thousands do, in thoughtless vanity, dancing the "giddy round in folly's maze;" a higher aim excited the expanding powers of his soul. The scene of his devotional life opens in the temple of God, where he had been placed by pious hands, with many a fervent prayer, to learn lessons of heavenly wisdom from the lips of one of Israel's chosen seers. The gloomy pall of night hangs heavy o'er the world, faintly illuminated by the flickering lamp, burning in the sacred place, where the dread Jehovah proclaimed his name and manifested his glory to fallen man;—balmy sleep is visiting the couch of slumber, and age, slumbering near the hallowed altar of the Most High. A strange and startling sound falls upon the ear of the sleeping child; he hurries to the man of God to do his bidding, under the impression that the call proceeded from that quarter. But being assured that no earthly voice had broken his slumbers, he quietly sinks to rest again, only to be aroused by the unearthly utterance a second time. His inquiry for the cause meets with the same response, and again he seeks his little bed; but no sooner are his eyelids closed, than he is awakened by another call, and is instructed by the care-worn priest in relation to the source, whence in all probability, it proceeds. He now lies down, with a new class of thoughts agitating his young spirit, and in a moment, "Samuel, Samuel," is reiterated, and he begins to commune with the "high and holy One who inhabiteth eternity." How submissively he receives divine instruction! What readiness he exhibits to obey the commands of his Maker! No excuses offered, on the score of his childish weakness or the magnitude of the duties imposed. Is any young person ready to say, while gazing upon this picture of early consecration to God, if the Lord would speak to me audibly, calling me by name, I should have no difficulty in obeying his voice and following him to the end of my life? He addresses thee in this example, and says, "Go thou, and do likewise." Open his Word and read that impressive injunction, "Remember now thy Creator in the days of thy youth." God speaks to thee. Or let time ear attend, while the sweet promise of Infinite Wisdom falls gently upon thy soul, "They that seek me early shall find me."

His fidelity in discharging an important, though painful duty, is another worthy feature in his character. To reprove and admonish the aged Eli, who had stood before the Lord and ministered in his sanctuary, until his head was whitened with the frosts of time, his religious guardian and instructor, for whom, doubtless, he felt great veneration, must have been exceedingly trying to his young heart. And though he feared and trembled under the burden of "the message from God," it was only for a moment. Girded with divine strength he opened the batteries of truth upon the time-worn veteran, denouncing judgments which were justly due to him and his house, for parental dereliction in

duty, and filial disobedience, coupled with daring and presumptuous sins against God. He felt that he was too near the Holy One to omit one iota of the tremendous threatening he was commissioned to announce. Considering his age, circumstances, and the import of his message, together with the person addressed, perhaps a more remarkable case of fidelity cannot be found in the Divine word. Here was no effort to conceal the truth, to garnish the sword of righteousness. His artless tongue was not practised in the wiles of deception. Openly, honestly, in the fear of God, he declares just what the Infinite Spirit impresses upon his mind, leaving results to be cared for by Him who is able to guard his own truth, and the agent by whom it is uttered.

He had the honor of anointing the first king, which ascended the throne of Israel, and mingled largely in the stirring events marking his history and eventual reign. He witnessed the fulfillment of his own predictions, in the overthrow of Eli's wayward sons, and when the finger of God pointed to the youthful David, as the successor of Saul, to administer the affairs of government and lead on the people to unwonted scenes of prosperity, he was selected to perform the sacred introductory to that desirable consummation. Interesting memories of his own early days must have flitted before him, when he sought out Jesse, and fixed upon the brow of youth the signet of divine approbation and pledge of regal dignity. And if his prophetic eye was permitted to wander down the stream of time, and track the vast influence for good exerted by "the man after God's own heart," he must have felt at that hour emotions of no ordinary character. Frequent and wonderful were the visions of God vouchsafed to this holy man. He lived in free and familiar intercourse with heaven. What he was in childhood and youth, the same we find him in age. Not like many whose early life gives great promise of honor and usefulness, to be eclipsed by vices engendered in contact with the world; he maintained his integrity to the last, and although near the close of his valued and honored life, his enemies sought to fasten a stain upon his fair character. God vindicated the integrity of his faithful servant, and his sun of probation went down in cloudless lustre. Every way worthy of imitation is his pious example, and as long as the Bible throws its light upon the world's darkness, shall the name of Samuel live to influence youth and age in their decisions to cleave unto the Lord, and make him their refuge forever.

Standish, Oct. 8.

J. C. P.

LETTER FROM HAMILTON, CANADA.

MR. EDITOR:—In my last letter I stated that I proposed to-day to visit the Suspension Bridge. This luxury I have enjoyed.

In gazing upon it I was astonished at the vast powers of the human intellect, which could conceive and execute a work so stupendous. It is one of the greatest exhibitions of man's skill. At first view, it seems so slender as hardly to be capable of supporting a single person, and the notion of a man or even a dog will cause it to vibrate. But yet heavy loads and four horse teams cross and recross on it with perfect safety. A heavy load, however, produces no more vibration than a single individual.

The length of the bridge is 759 feet, and its height 230 feet. Leaning over the railing, I looked down upon the milky waters below, "Half pleased, and half afraid."

The towers over which the supporting wire cables are hung, on each side of the stream, are 55 feet high, and the deflection, or bend in these cables is 45 feet. There are thirty-five tons of wire in the bridge, forty tons of steel of flooring, making a total weight of seventy-five tons hanging over this awful chasm! The number of wires in the bridge is six hundred and sixty-seven.

This bridge was built by Ellis, and opened Aug. 1st, 1848. He, with his wife first crossed over in a wire basket suspended from one of the cables, and drawn along by a cord. After the floor was laid and before the railing was up, he again with his wife crossed over in a buggy. This devoted wife was reluctant to cross on this frightful elevation, but she was unwilling that he should pass alone, and resolved that if he perished in the attempt she would perish with him. Verily, I believe there is such a thing as woman's love.

From this bridge you have a good view of the falls, though it is two miles below. Twenty-five cents are charged for crossing this bridge. The first hotel you see on the Canada side is the Lord Elgin House. On this side you have a finer view of the whole falls, and I apprehend that the impression from this side is deeper and more sublime. But I had not time to enjoy it, nor even to go on to the far-famed Table Rock. I could not easily endure this privation, but having before learned to forego enjoyment, I submitted to the mandate of necessity, and left.

The stage was in waiting for me at the hotel, and I stepped immediately aboard for Lewiston. The road was planked, and we were soon in this place. Here there is another suspension bridge, built since the one above named, and said to be better, but it is not so high.

From Lewiston I took the steamer for Hamilton, Canada West. The Lake was rough, and old Neptune succeeded in his ruthless efforts to force my stomach to surrender some of its contents, after which he seemed appeased. At half past six in the evening, amid the confused calls and clamor of hackmen and porters, I stepped on the wharf of this city, in the Province of Queen Victoria.

To-morrow, I hope to hear the sounds of the Gospel from two or three pulpits in this city.

Yours, &c., F. W. BILL.

DESIGN AND EFFECTS OF THE GOSPEL MINISTRY.

BY REV. H. DUNN.

The great cause that induced a father to give his Son, and the Son to give himself for a rebellious race was, that "the world might be saved." A single motive to be sure, but one of sufficient magnitude to enlist the sympathies of all heaven, and is evidently a prominent feature in the providential dealings with man. This great motive is the leading star for every Gospel minister. When Christ ceased to exhibit and enforce the condition of salvation in person, he authorized his ministers to say, "Now we are ambassadors for Christ, and in his stead we pray you, be reconciled to God."

The great and overwhelming desire for man's salvation by the blood of Christ is to exert its influence in establishing the principles, directing the actions, and forming the habits of all Christ's ministers. Whether in the sacred desk, or at the domestic altar, whether in the study, or making pastoral visits, the Prophet's prayer, silently or audibly, drops from their lips, "O

Lord, revive thy work." With them there is no spreading of sails to catch the popular breeze, no preaching of peace where God threatens sudden destruction; but in "simplicity and godly sincerity" they lay the burning truths upon every man's conscience. Moving among the people, they leave the impression everywhere that they live and labor for the single object of getting souls converted to God and saved in heaven.

When feeling and effort on the part of the minister are thus directed to a single point, from association and sympathy alone, we might reasonably expect others around would be more or less under the same governing influence. But when those efforts are in accordance with the mission and sufferings of Christ, and the promise secured, "Lo! I am with you;" and when the minister of the cross, who in mortal weakness is endeavoring to gather the scattered elements and faith of God's people, hears almighty power whispering in his ear, "Fear not, thou worm Jacob, I will help thee," he feels that the object will be gained. Instead, then, of battling earth and hell alone, he forms a nucleus around which cluster the sympathy, zeal, and faith of God's people, and he enjoys the honored privilege, under the Lord of Hosts, of leading them on to certain and glorious victory.

Such efforts cannot fail. God himself assures us that a union of the least possible number, if it be upon correct principles, will put its ten thousand opposing influences to flight. Only let the united exertions of the ministry and membership form a kind of double convex lens, gathering the diverging rays of the unsetting Sun of Righteousness, to form a focus upon the sinner's heart, and the adamant will melt. It was just such efforts which enabled the early Christians to break up the very foundations of pagan superstition, and bring millions under the influence of the Gospel of Christ.

Let the minister of the cross arrange and deliver his sermons with the single object of saving souls from hell, and he will soon learn that our Gospel has lost none of its efficiency, but is yet the "power of God unto salvation." Such a minister, who, baptized with the Holy Ghost, is directing all his energies, mental, moral, and physical, to the single object of man's salvation, cannot be unsuccess. He will rejoice in seeing many take refuge beneath the banner of the cross which he unfurls to the breeze of heaven. He will look back from the confines of the grave well pleased with the past, and forward, happy in the prospect of the future. When the trump of God summons him to the eternal throne, he is enabled joyfully to say, "Here am I, and the children thou hast given me." And as he walks the golden streets, or sits beneath the spreading foliage of the tree of life, he finds surrounding him the beloved circle whom "in Christ Jesus he has begotten through the Gospel," and who join him, as the instrument of their salvation, in ceaseless praises to God and the Lamb.

MISSIONARY COLLECTOR'S BOOK.

In order to introduce this plan, the pastor, aided by the Missionary Committee, should cause small books to be made, like class-books, and in the first page write, in a clear, bold hand, the following:—

CONTRIBUTORS.

The bearer of this book is worthy of confidence and credit in (her) applications for contributions for the Missionary Society of the Methodist Episcopal Church, as (she) is an accredited collector, under the direction of the Missionary Committee of Church, Philadelphia, of which the pastor is chairman.

Pastor.

* NOTE: Collector marks returns. But the opposite, or next page, rule as marked below for names, and for the periodic contributions:—

NAMES.	Annual.	Half-yearly.	Quarterly.	Monthly.	Weekly.	Donations.	Total.
A. Main,	5 00						5 00
R. Cold,		1 00					1 00
C. Hare,	3 00						3 00
N. Ball,			0 50				0 50
S. Carr,				0 05			0 05
R. Ard,					0 75		0 75
D. Bond,						4 00	4 00
R. Seed,						6 00	6 00
E. Ley,		1 50					1 50
H. Way,						3 00	3 00
W. Rond,							

Let the names of all contributors to the collector having this book be inserted in the list under names, and opposite to each the amount to be contributed, and the time in which it is to be contributed. If the contribution is annual, it will be credited in the proper column on this page; if it is a donation, (i. e., without promise of continuance,) let it be entered in the donation column. This explains the manner of arranging and using the first two pages of the book.

Now turn over, and on the next, or left hand page, transfer the names of all half-yearly contributors, and rule the right hand page into columns, so as to enter the payment opposite each name; and at the head of the column, the date of payment. Turn over another leaf, and transfer the names of the quarterly contributors to the left hand page, and rule the right for the entries of payments. Then turn over again, and transfer the names of the weekly contributors to the left hand page, and rule the right for the entry of payments.

Let each collector act under the instructions of the pastor, in conjunction with the Missionary Committee, so that the proceedings may be in accordance with the tastes and usages of the community in which the collections are made. Let the Collector's Books be carefully preserved, and returned to the Missionary Committee; let the pastor, at the close of the Conference year, transcribe the names of the collector of each book, and the names of the contributors from each collector's book, with the amount contributed by each, and bring the same to Conference, and these returns, taken together, will give the results of all the collections within the Conference by stations and circuits. Add to these generally the other contributions and collections, and the complete result of the missionary contributions within each Conference is obtained; and when combined and published in the Conference Minutes, or in the Conference Missionary Report, will fulfil easily and satisfactorily the resolutions passed by nearly all the Annual Conferences on the subject of missionary collections.

We must earnestly ask the attention of the pastors of the churches severally to the above plan, and in the name of the missionary cause urge upon them, brethren, to see that it is carried out promptly and efficiently, as required by resolutions of the several Conferences.

NOTE.—This plan is intended to be as simple as possible, that the church may become familiar

with the system of missionary collectors; and as experience guides, the plan can be drawn out more in detail. Should it be necessary in any circuit or station, it will be easy to enlarge the plan, or even reduce it, according to the judgment of the Mission Committee.

* * * Can our friendly papers copy the plan of the Missionary Collector's Book, with the accompanying explanation, and thus do a good service to the missionary cause?—Missionary Advocate.

A HEATHEN TEMPLE IN THE UNITED STATES.

The Southern Christian Advocate contains the following:—New wonders break upon us daily in this wonderful day of progress. We just ask all our readers while they peruse the following paragraph, to remember Dr. Boring's proposition. Wake up, Christian, and confront this bold challenge of heathenism! Send on the men who may help to plant Christianity on the Pacific, so that, from that point, now invaded by idolatry, there may go out before long, a power that shall smite idolatry in its own seats of power. A correspondent of the N. Y. Commercial says: "The Chinese have opened a temple for their pagan worship in San Francisco. One of the anomalies of the California age is the fact of a pagan temple being erected within the bounds of a United States—an imported heathen temple in a Christian country. It is a strong evidence of the absolute religious freedom enjoyed in our happy Union. How important it is that the missionary societies at home should wake up to the fact that there are gathering around us a large number from China, who call for immediate attention. The friends of missions, in the favorite land of our birth, should devise means to send us suitable persons to preach to the Chinese in their own language. One that can do so, and that is familiar with the manners and customs of the people, might do great good. There will be no difficulty in supporting such a person here."

WESLEYAN NEWS.

We take pleasure in presenting to our readers the following extract from the English correspondence of the Christian Advocate and Journal:—

In my recent journeyings I have had some opportunity of learning the present state of feeling of the Wesleyan societies in different places. Our transatlantic brethren will be gratified to learn, that as far as my observation has extended, whatever grief the late trying circumstances, through which they have passed may have inflicted, there is no discouragement among them; but, on the contrary, a general expectation that the present Methodist year will be a year of blessing; an expectation founded on the conviction that, as a society, we have been faithful to our trust in the hour of trial; an expectation confirmed and strengthened by the spirit of prayer and of humiliation which is already poured out on the societies.

A meeting was held on Tuesday evening at the Centenary Hall, to consider the propriety of presenting Dr. Bunting, who has retired this year from active employment, with a testimonial of esteem and gratitude of the Wesleyan societies for the benefits which, during a ministry of 53 years, the great Head of the church has conferred on those societies by his instrumentality. Dr. Newton came out with him, and will, probably, soon follow his example of retirement. They have been closely associated in the great movements of the Wesleyan societies during the last half century, and their friendship has not been interrupted, and their united influence most beneficial. It was a happy thought to unite them together in the projected expression of the respectful acknowledgement of great services. It is proposed to raise by subscription a sum of money, the interest of which is to be applied to furnishing Dr. Bunting with an annuity of not less than £100, and not more than two hundred, and to granting an annuity of equal value from the active public service of the connection, and to procuring for Miss Bunting an annuity of fifty pounds after her father's death, and as long as long as she continue unmarried, and a like annuity, on the same conditions, to the Miss Newtons, to be continued to one of them in case of the death or marriage of the other. The sum raised to be divided equally between the fund which provides for the supernumerary preachers and the Wesleyan Missionary Society. This, too, is a happy thought, in good keeping with the lives of these men of God, and especially grateful to their feelings, they should be enabled thus, to the end of their lives, and even beyond their allotted span, to serve the cause they have loved so wisely and well, and to alleviate the burden of the declining years of their brethren in the ministry. The meeting was a meeting of the lay gentlemen of the society, and the proposals made were responded to by them with great unanimity.

A NORWEGIAN CHURCH MUST BE BUILT.

Among the nations which are sending their poor people to this new world, Norway is becoming conspicuous. The Norwegians are forming a populous colony in Wisconsin. Within a circle of some thirty to forty miles diameter there are already settled some 15,000, or more, Norwegians. Some of them became awakened and converted to our mission in New York, and communicated to their countrymen in Wisconsin the knowledge of this new evangelical life. There was a general demand from them upon us to send them a missionary. The Bishop sent them Bro. Willerup, one of their own countrymen, converted in Pennsylvania. With much toil and sacrifice Bro. Willerup has preached to his countrymen in Wisconsin, and a great and general awakening has taken place. About one hundred have been collected and constituted into a church, and the people often come from ten to twenty miles on foot to hear the word. There is no church in which to assemble them. They occupy the school-house in Cambridge, and more people stand outside than get inside. Under these circumstances Bro. Willerup has undertaken to build a stone church, 45 by 65 feet; and the poor people have contributed liberally of their little substance towards the building. What they have subscribed, with what their friends have promised, amounts to nearly \$1,500. One thousand more are necessary to complete the church. The walls are up, and it is necessary to the success of the work in the mission to have the church tenable this winter. Bro. Willerup is in New York, and was present at the meeting of the Board on Wednesday, October 15th, and made a statement of the work and its wants. He is entitled to confidence and credit, and his work demands of the older churches the help he now seeks, to enable him to finish the church in Wisconsin quickly, that the people may assemble in it and hear the Word of God. We commend

Bro. Willerup and his struggling church to the kind consideration and support of the Christian public; and shall ourselves follow our own advice.—Missionary Correspondence.

SPIRITUAL CONDITION OF GERMANY.

The "father land" of Luther has drifted far from the old moorings of the Reformer. The following melancholy sketch is taken from a letter of Mr. Brace, a cordial admirer of German character.—*Christian Chronicle*.

"I have spoken before of the unbelief or indifference on religious matters which meets one everywhere in German life. The same thing appears in the Berlin Society. The city seems still somewhat to deserve its old name, 'The Volturnian Berlin.' Though one must confess there is nothing of the maliciousness of Voltaire in its unbelief. Of course to any such remarks as these there are very many exceptions, but certainly the general character of the society must strike one as deeply wanting in the religious element. And yet even from this there is less danger to one mingling with the Germans than would be supposed. If I might be allowed to speak of my own experience I would say, and with deep gratitude, that my faith has only been strengthened by my experience of the want of faith among the Germans. I feel this the more gratefully, for after all, when the best and noblest spirits around one doubt, it is seldom that even the strongest belief can remain altogether unshaken. As far as I judge too, the faith is not in this case from that 'homesick' love which every man under almost any religion feels for the teachings of his childhood in a strange land. But for one, I cannot help seeing that the Germans are not at all happy under the change, that there is a dissatisfaction, a sense of want in their present condition, which speaks most painfully of the injury they have done their own natures. And besides, the more I see of them and of men generally, the more I am convinced that even in the practical emergencies of life, no height of moral principle, no nobleness of character, can in any way take the place of the religious principle; that there is a certain 'groundwork,' a certain *reliability* even in every day difficulties in the religious character, which no mere moral culture can ever give, and which is to my mind one of the best proofs of its origin."

DO WE KNOW HOW TO PRAY?

The Rev. Dr. Hamilton, of Leeds, well solemnly enforcing on the church its duty in reference to the conversion of the world, asks the following significant questions:—"And has not the church almost to learn what is the power of prayer? What conception have we of *believing prayer*, before which mountains depart? What of *persevering prayer*, which causes us to stand continually upon the watchtower in the day-time, and which sets us in our ward whole nights? What of *importunate prayer*, which storms heaven with its 'violence and force'? What of *united prayer*, 'gathering us together to ask help of the Lord'? What of *constant prayer*, which regards no iniquity in our hearts? What of *practical prayer*, which fulfills itself? Let but such prayer be understood, let our spirit but 'break with such longing,' and the expectations of our bosoms shall not be delayed. 'And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear.'"

TEMPER.

Of all qualities, a sweet temper is perhaps the one least cultivated in the lower ranks of life. The peculiar disposition is not watched; care is not taken to distinguish between the passionate child, the sulky, the obstinate, and the timid. The children of the poor are allowed a latitude of speech unknown among the higher orders; and they are free from the salutary restraint imposed by what is termed "company." When in the enjoyment of full health, and strength, the ungoverned temper of the poor is one of their most striking faults; while their resignation under affliction, whether mental or bodily, is the point of all others, in which the rich might with advantage study to imitate them.—*Tales of the Peasantry and the Peasantry*.

GEMS OF THOUGHT.

To all men, and at all times the best friend is virtue; and the best companions are high endeavors and honorable sentiments.

Study to be more consistent in principle, and more uniform in practice, and your peace will be more unbroken.

To repeat what you have heard in social intercourse is sometimes a bad treachery; and when it is not treacherous, it is often foolish.

Conceit is to nature what paint is to beauty, it is not only needless, but impairs what it would improve.

Inviolable fidelity, good-humor, and complacency of temper, outlive all the charms of a fine face, and make the decays of it invisible.

Persons who are always cheerful and good humored are very useful in the world; they maintain peace and happiness, and spread a thankful temper amongst all who live around them.

Order in affairs is one of the things on which a man's success in life most especially depends. The rules of order are mostly summed up in these two precepts:—

1. A place for everything; and everything in its place.
2. A time for everything; and everything in its time.

There is nothing requires so strict an economy as our benevolence. We should husband our means, as the agriculturist his manure, which, if he spread over too large surfaces, produces no crop, or over too small a surface, exuberates in rankness and weeds.—*Lacon*.

Franklin says if every man and woman would work four hours a day at something useful, want and misery would be banished from the world, and the remaining portion of the twenty-four hours might be leisure and pleasure.

Busy not thyself in searching into other men's lives; the errors of thine own are more than thou canst answer for. It more concerns thee to mend one fault in thyself, than to find out a thousand in others.

Contentment abides with truth. You will generally suffer for wisdom to appear other than what you are; whether it be richer or greater, or more learned. The mask soon becomes an instrument of torture.

Every man's fortune is in his own hand; a wise man shall control the stars; every way is passable to virtue.

Since custom is the powerful magistrate of man's life, let men, by all means, endeavor to obtain good customs.

Prof. Larrabee, of the Indiana Asbury University, has been elected President of the Indiana State University but has not, as yet, signified his acceptance of the post.

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor discoloration and a dark vertical crease on the left edge. A small, faint circular stain is visible near the center of the page.

1

For the Herald and Journal.

New York, Oct. 23, 1881.

Mr. Editor.—Though you and your co-workers in the editorial department of your widely circulated and uniformly interesting *Herald*, besides ability in composition, have good taste, sharp eyes, and every science for selecting what is worthy of notice in poetry, as well as all the other liberal arts, still the following poem which has this morning for the first time appeared, may possibly escape you; I therefore transcribe it. I presume your readers have heard, in the look up in our city, previous to their trial, of outcasts, charged with every crime that pollutes society.

Yours truly,

TWO.

From the New York Tribune.

The following tribute from one of the New World's greatest and sweetest singers, to the Old World's most effective living philanthropist, is worthy of the theme and the author:—

FATHER MATHEW.

GIVING THE TEMPERANCE PLEDGE AT THE TOMBS, IN NEW YORK.

It was a place of gloom, and Justice turned
Her massy key between it and the world
Of busy men, and the rejoicing sun.
Suffering was there, and Crime, and dark Remorse,
And the dead Conscience—dread doom than they.
Who entered, with such kindness on his brow,
And pitying tones.

He cometh not to daunt
The spirits in prison. He upbraids not.
He wringeth not into the cup of shame
The bitter gall-drop of self-righteous scorn.
But with that Master's gentleness, who sought
And saved the lost—uplifts and lifts the fallen
To strong resolve. O'er the dead heart he breathes
A living hope.

Quick impulse moves the throng
As when a tree before the viewless winds
Is rent and shaken. Here and there they bow,
Humbled before him. He, who fiercely set
His face like flint, 'gainst blame or punishment,
And she, whose bold and bronzed cheek hath lost
All taint of pure and tremulous womanhood,
Feel that strange guest, a fear. Kneeling, they take
The proffered word, made firm by holy prayer,
As from parental lips.

O, good old man!
Such scenes as these, did give the angels joy.
Have marked thy blessed course on many lands.
Farwell! We give thee thanks. God speed thy way
In safety o'er the main.

Amid our clime,
The seal of this apostrophe remains,
And deep time image is enshrined in homes
To which too long the husband and the sire
Came as a friend, to desolate or slay;
But now the infant clime to his knee,
Fearless and fond—the wintry hearth is bright,
And by his side the trustful matron sits,
A song of praise within her secret soul.

These are thy trophies, with the web of life
Meekly interwoven. And the laurel crown
Of the blood-shedder, and the clarion blast
Of longest fame were well exchanged for these,
When the strong angel with his trumpet sound
Warns to the judgment.

Hartford, Oct. 20.

L. H. S.

STANZAS.

The following beautiful lines are taken from a poem by Miss Alice Carey.

Very pale lies Annie Clayville;
Still her forehead, shadow-crowned,
And the softness hear her saying,
As they softly tread around:
"Go out reapers, for the hill-tops
Twinkle in the summer's heat;
Lay out your swinging cradles,
Golden furrows of ripe wheat.
While the little laughing children,
Lightly mixing work with play,
From between the long green windows
Glean the sweetly-scented hay;
Let your sickles shine like sunbeams
In the silver flowing rye;
Ears grow heavy in the cornfields,
That will claim you by-and-by;
Go out, reapers, with your sickles,
Gather home the harvest store;
Little gleaners, laughing gleaners,
I shall go with you no more!"

Round the red moon of October
White and cold the eve-stars climb,
Birds are gone and flowers are dying;
'Tis a lone, lone, lone time;
Yellow leaves along the woodland
Surge to drift—the elm-bough sways,
Creaking at the homestead window
All the weary nights and days;
Disually the rain is falling
Very dimly and cold.
Close within the village grave-yard,
By a heap of freshest ground,
With a simple, nameless headstone,
Lies a low and narrow mound;
And the brow of Annie Clayville
Is no longer shadow-crowned.

Rest thee, lost soul! rest thee calmly,
Glad to go where pain is o'er;
Where they say not, through the night-time,
"I am weary" any more.

TEMPERANCE.

THE MAINE LIQUOR LAW.

AN ACT for the suppression of drinking houses and tippling shops.

Be enacted by the Senate and House of Representatives in Legislature assembled, as follows:

Not to be made, or sold as a beverage.

SECTION 1. No person shall be allowed at any time, to manufacture or sell, by himself, his clerk, servant or agent, directly or indirectly, any spirituous or intoxicating liquors, or any mixed liquors a part of which is spirituous or intoxicating, except as hereafter provided.

Agents to sell for certain purposes.

SECTION 2. The selectmen of any town, and mayor and aldermen of any city, on the first Monday of May annually, or as soon thereafter as may be convenient, may appoint some suitable person as the agent of said town or city, to sell at some central or convenient place within said town or city, spirits, wines, or other intoxicating liquors, to be used for medicinal and mechanical purposes and no other; and said agent shall receive such compensation for his services as the board appointing him shall prescribe; and shall in the sale of such liquors, conform to such rules and regulations, as the selectmen or mayor and aldermen as aforesaid, shall prescribe for that purpose. And such agent appointed as aforesaid, shall hold his situation for one year, unless sooner removed by the board from which he received his appointment, as he may be at any time, at the pleasure of said board.

Said agents to give bonds, &c.

SECTION 3. Such agent shall receive a certificate from the mayor and aldermen or selectmen by whom he has been appointed, authorizing him as the agent of such town or city, to sell intoxicating liquors for medicinal and mechanical purposes only; but such certificate shall not be delivered to the person so appointed, until he shall have executed and delivered to said board a bond with two good and sufficient sureties, in the sum of six hundred dollars, in substance as follows:

Know all men, that we, _____ as principal and _____ as sureties, are holden and stand firmly bound to the inhabitants of the town of _____, (or city, as the case may be), in the sum of six hundred dollars, to be paid them, to which payment we bind ourselves, our heirs, executors, and administrators, firmly by

these presents. Sealed with our seals, and dated this _____ day of _____, A. D. _____.

The condition of this obligation is such, that whereas the above bounden _____ has been duly appointed an agent for the town (or city) of _____, to sell, within and for and on account of said town (or city), intoxicating liquors for medicinal and mechanical purposes and no other, until the _____ of _____, A. D. _____, unless sooner removed from said agency.

Now if the said _____ shall in all respects conform to the provisions of the law relating to the business for which he is appointed, and to such rules and regulations as now are or shall be from time to time established by the board making the appointment, then this obligation to be void; otherwise to remain in full force.

Penalties for violations, &c.

SECTION 4. If any person, by himself, clerk, servant or agent, shall at any time sell any spirituous or intoxicating liquors, or any mixed liquors, a part of which is intoxicating, in violation of the provisions of this act, he shall forfeit and pay on the first conviction, ten dollars and the cost of prosecution, and shall stand committed until the same be paid; on the second conviction he shall pay twenty dollars and costs of the prosecution, and shall stand committed until the same be paid; on the third and every subsequent conviction, he shall pay twenty dollars and the cost of prosecution, and shall be imprisoned in the common jail, not less than three months, nor more than six months, and in default of the payment of the fines and costs prescribed by this section for the first and second convictions, the convict shall not be entitled to the benefit of chapter 175 of the revised statutes until he shall have been imprisoned two months; and in default of payment of fines and costs provided for the third and every subsequent conviction, he shall not be entitled to the benefit of said chapter 175 of the revised statutes, until he shall have been imprisoned four months. And if any clerk, servant, agent or other person in the employment or on the premises of another, shall violate the provisions of this section, he shall be held equally guilty with the principal, and on conviction, shall suffer the same penalty.

Penalties, how recovered, &c.

SECTION 5. Any forfeiture or penalty arising under the above section, may be recovered by an action of debt, or by complaint before any justice of the peace, or judge of any municipal or police court, in the county where the offense was committed. And the forfeiture so recovered shall go to the town where the convicted party resides, for the use of the poor; and the prosecutor or complainant may be admitted as a witness in the trial. And if any one of the selectmen or board of mayor and aldermen shall approve of the commencement of any such suit, by endorsing his name upon the writ, the defendant shall in no event recover any costs; and in all actions of debt arising under this section, the fines and forfeitures suffered by the defendant, shall be the same as if the action had been by complaint. And it shall be the duty of the mayor and aldermen of any city, and selectmen of any town, to commence an action in behalf of said town or city, against any person guilty of a violation of any of the provisions of this act, on being informed of the same, and being furnished with proof of the fact.

Conditions and consequences of appeal.

SECTION 6. If any person shall claim an appeal from a judgment rendered against him by any judge or justice, on the trial of such action or complaint, he shall, before the appeal shall be allowed, recognize in the sum of one hundred dollars, with two good and sufficient sureties, in every case so appealed, to prosecute his appeal, and to pay all costs, fines, and penalties that may be awarded against him, upon a final disposition of such suit or complaint. And before his appeal shall be allowed, he shall also, in every case give a bond with two good and sufficient sureties, running to the town or city where the offense was committed, in the sum of \$200, that he will not, during the pendency of such appeal, violate any of the provisions of this act. And no recognition or bond shall be taken in cases arising under this act, except by the justices or judge before whom the trial was had; and the defendant shall be held to advance the jury fees in every case of appeal in an action of debt; and in the event of a final conviction before a jury, the defendant shall pay and suffer double the amount of fines, penalties and imprisonment awarded against him by the justice or judge from whose judgment the appeal was made. The forfeiture for all bonds and recognitions given in pursuance of this act, shall go to the town or city where the offense was committed, for the use of the poor; and if the recognitions and bonds mentioned in this section shall not be given within twenty-four hours after the judgment, the appeal shall not be allowed; the defendant in the mean time to stand committed.

When agents forfeit their bonds.

SECTION 7. The mayor and aldermen of any city, and the selectmen of any town, who have appointed an agent, shall be liable to a complaint made to them that a breach of the conditions of the bond given by any person appointed under this act, has been committed, shall notify the person complained of, and if upon a hearing of the parties it shall appear that any breach has been committed, they shall revoke and make void his appointment. And whenever a breach of any bond given to the inhabitants of any city or town in pursuance of any of the provisions of this act, shall be made known to the mayor and aldermen, or selectmen, or shall in any manner come to their knowledge, they or some of them shall, at the expense and for the use of said city or town, cause the bond to be put in suit in any court proper to try the same.

Makers and common sellers.

SECTION 8. No person shall be allowed to be a manufacturer of any spirituous or intoxicating liquor, or common seller thereof, without being duly appointed aforesaid, on pain of forfeiting on the first conviction, the sum of one hundred dollars and cost of prosecution, and in default of the payment thereof, the person so convicted shall be imprisoned sixty days in the common jail; and on the second conviction, the person so convicted shall pay the sum of two hundred dollars and costs of prosecution, and in default of payment, shall be imprisoned four months in the common jail; and on the third and every subsequent conviction, shall pay the sum of two hundred dollars, and shall be imprisoned four months in the common jail of the county where the offense was committed; said penalties to be recovered before any court of competent jurisdiction, by indictment or by action of debt in the name of the city or town where the offense shall be committed. And whenever a default shall be had of any recognition arising under this act, *scire facias* shall be issued, returnable at the next term, and the same shall not be continued, unless for good cause, satisfactory to the court.

No lawless rum-sellers to be jurors.

SECTION 9. No person engaged in the unlawful traffic in intoxicating liquors shall be competent to sit upon any jury in any case arising from this act; and when information shall be communicated to the court, that any member of any panel is engaged in such traffic, or that he is believed to be so engaged, the court shall inquire of the jurymen of whom such belief is entertained; and no answer which he shall make shall be used against him in any case arising under this act; but if he shall answer falsely, he shall be incapable of serving on any jury in this State; but he may decline to answer, in which case he

shall be discharged by the court from all further attendance as a jurymen.

These cases to stand first for trial, &c.

SECTION 10. All cases arising under this act, whether by action, indictment, or complaint, which shall come before a superior court, either by appeal or original entry, shall take precedence in said court of all other business, except those criminal cases in which the parties are actually under arrest awaiting a trial; and the court and the prosecuting officer shall not have authority to enter a *nolle prosequi*, or to grant a continuance in any case arising under this act, either before or after the verdict, except where the purposes of justice shall require it.

Liquors may be searched for and seized.

SECTION 11. If any three persons, voters in the town or city where the complaint shall be made, shall before any justice of the peace or judge of municipal or police court, make complaint under oath or affirmation, that they have reason to believe, and do believe that spirituous or intoxicating liquors are kept or deposited, and intended for sale by any person not authorized to sell the same in said city or town under the provision of this act, in any store, shop, warehouse or other building or place in said city or town, said justice or judge shall issue his warrant of search to any sheriff, city marshal or deputy, or to any constable, who shall proceed to search the premises described in said warrant, and if any spirituous or intoxicating liquors are found therein, he shall seize the same, and convey them to some proper place of security, where he shall keep them until final action is had thereon. But no dwelling-house in which, or in part of which a shop is not kept, shall be searched unless at least one of said complainants shall testify to some act of sale of intoxicating liquors therein, by the occupant thereof, or by his consent or permission, within at least one month of the time of making said complaint. And the owner or keeper of said liquors, seized as aforesaid, if he shall be known to the officer seizing the same, shall be summoned forthwith before the justice or judge by whose warrant the liquors were seized, and if he fails to appear, or unless he can show by positive proof, that said liquors are of foreign production, that they have been imported under the laws of the United States, and in accordance therewith—that they are contained in the original packages in which they were imported, and in quantities not less than the laws of the United States prescribe, they shall be declared forfeited, and shall be destroyed by authority of the written order to that effect; of said justice or judge and in his presence, or in the presence of some person appointed by him to witness the destruction thereof, and who shall join with the officer by whom they shall have been seized, in attesting that fact upon the back of the order by authority of which it was done; and the owner or keeper of such liquors shall pay a fine of twenty dollars and costs, or stand committed for thirty days, in default of payment, if in the opinion of the court said liquors shall have been kept or deposited for the purposes of sale. And if the owner or possessor of any liquors seized in pursuance of this section, shall set up the claim that they have been regularly imported under the laws of the United States, and that they are contained in the original packages, the custom house certificates of importation and proofs of marks on the casks or packages corresponding thereto, shall not be received as evidence that the liquors contained in said packages are those actually imported therein.

Seized liquors, how disposed of, &c.

SECTION 12. If the owner, keeper or possessor of liquors, seized under the provisions of this act, shall be unknown to the officer seizing the same, they shall not be condemned and destroyed until they shall have been advertised, with the number and description of the packages as near as may be, for two weeks, by posting up a written description of the same in some public place, that if such liquors are actually the property of any city or town in the State, and were so at the time of the seizure, provided for sale by the agent of said city or town, for medicinal and mechanical purposes only, in pursuance of the provisions of this act, they may not be destroyed; but upon satisfactory proof of such ownership, within said two weeks, before the justice or judge by whose authority said liquors were seized, said justice or judge shall deliver to the agent of said city or town an order to the officer having said liquors in custody, whereupon said officer shall deliver them to said agent, taking his receipt therefor on the back of said order, which shall be returned to said justice or judge.

Appeal of claimants of seized liquors.

SECTION 13. If any person claiming any liquors seized as aforesaid, shall appeal from the judgment of any justice or judge, by whose authority the seizure was made, to the district court, before his appeal shall be allowed, he shall give a bond in the sum of two hundred dollars with two good and sufficient sureties to prosecute his appeal, and to pay all fines and costs which may be awarded against him; and in the case of any such appeal, where the quantity of liquors so seized shall exceed five gallons, if the final decision shall be against the appellant, that such liquors were intended by him for sale, he shall be adjudged by the court a common seller of intoxicating liquors, and shall be subject to the penalties provided for in section eight of this act; and said liquors shall be destroyed as provided for in section eleven. But nothing contained in this act shall be construed to prevent any chemist, artist, or manufacturer, in whose art or trade they may be necessary, from keeping at his place of business such reasonable and proper quantity of distilled liquors, as he may have occasion to use in his art or trade, but not for sale.

Officers to seize liquors in certain places.

SECTION 14. It shall be the duty of any mayor, alderman, selectman, assessor, city marshal or deputy or constable, if he shall have information that any intoxicating liquors are kept or sold in any tent, shanty, hut or place of any kind for selling refreshments in any public place, on or near the ground of any cattle show, agricultural exhibition, military muster, or public occasion of any kind, to search such suspected place, and if such officer shall find upon the premises any intoxicating drinks, he shall seize them, and take them forthwith, or as soon as may be, before some justice or judge of a municipal or police court, with the liquors so found and seized, and upon proof that said liquors are intoxicating, that they were found in possession of the accused, in a tent, shanty or other place as aforesaid, he or they shall be sentenced to imprisonment in the county jail for thirty days, and the liquor so seized shall be destroyed by order of said justice or judge.

Appeals, fees, former conviction, &c.

SECTION 15. If any person arrested under the preceding section, and sentenced as aforesaid, shall claim an appeal, before his appeal shall be allowed, he shall give a bond in the sum of one hundred dollars, with two good and sufficient sureties, that he will prosecute his appeal and pay all fines, costs and penalties which may be awarded against him. And if on such an appeal the verdict of the jury be against him, he shall in addition to the penalty awarded by the lower court, pay a fine of twenty dollars. In all cases of appeal under this act from the judgment of a justice or judge of any municipal or police court, to the district court, except where the proceeding is by action of debt, they shall be

conducted in said district court by the prosecuting officer of the government, and said officer shall be entitled to receive all costs taxable to the State, in all criminal proceedings under this act, in addition to the salary allowed to such officer by law—but no costs in such cases shall be remitted or reduced by the prosecuting officer or the court. In any suit, complaint, indictment or other proceeding against any person for a violation of any of the provisions of this act, other than for the first offence, it shall not be requisite to set forth particularly the record of a former conviction, but it shall be sufficient to allege briefly that such person has been convicted of a violation of the fourth section of this act, or as a common seller, as the case may be, and such allegation in any civil or criminal process in any stage of the proceedings, before final judgment, may be amended without terms and as matter of right.

Contracts for liquor null and void.

SECTION 16. All payments or compensations for liquors sold in violation of law, whether in money, labor, or other property, either real or personal, shall be held and considered to have been received in violation of law, and without consideration, and against law, equity and a good conscience, and all sales, transfers and conveyances, mortgages, liens, attachments, pledges and securities of every kind, which either in whole or in part, shall have been for or on account of spirituous or intoxicating liquors, shall be utterly null and void against all persons and in all cases, and no rights of any kind shall be acquired thereby; and in any action either at law or equity, touching such real or personal estate, the purchaser of such liquors may be a witness for either party. And no action of any kind shall be maintained in any court in this State, either in whole or in part for intoxicating or spirituous liquors sold in any other State or country whatever, nor shall any action of any kind be had or maintained in any court in this State, for the recovery or possession of intoxicating or spirituous liquors, or of the value thereof.

Applies to cities, towns and plantations.

SECTION 17. All the provisions of this act relating to towns shall be applicable to cities and plantations; and those relating to selectmen shall also be applied to the mayor and aldermen of cities and assessors of plantations.

Repeal of certain acts, &c.

SECTION 18. The act entitled "an act to restrict the sale of intoxicating drinks," approved August sixth, one thousand eight hundred and forty-six, is hereby repealed, except the thirteen sections from section ten to section twenty-two inclusive, saving or reserving all actions or other proceedings, which are already commenced by authority of the same; and all other acts and parts of acts inconsistent with this act are hereby repealed.—This act to take effect from and after its approval by the Governor.

Approved June 2, 1851.

LADIES.

For the Herald and Journal.

MISS SARAH ANTOINETTE CLARK.

Late of this city, died in Corinth, Me., Oct. 3, 1881, aged 20 years.

Considering the wide and very general departure from the path to heaven, as revealed in the New Testament, it is pleasant to record the instance of one who, in all the vicissitudes of her mortal life, chose the Word of God as the rule of her faith and practice. Her circumstances, perhaps, were more than usually favorable for the formation of a holy character. 1. From her birth she was taught, theoretically, the fear of the Lord. 2. She had constantly before her the brightest examples of holy living. 3. She possessed talents of the highest order, which enabled her better to apprehend and appreciate the overwhelming truths of the Christian religion.

For the purpose of affording his family every opportunity for improvement, her father removed to this city a few years since. Though just of that age when the world appears most fascinating, its alluring charms were too inferior to engross the attention of such a mind. In the gay city, as well as the quiet country, God was her portion. High upon the mount of truth and purity she stood while the tempting baubles of sin glittered and expired in a cloudier sky beneath. There was not room enough for her to breathe in the murky atmosphere of the ball-room, or in the giddy hall of mirth and revelry. There was not spiritual oxygen enough to sustain life. However much she might desire to be improved here, it was no place to develop the deathless energies of an immortal.

The inspiration of the Almighty gave her a better understanding, and afforded her a wider scope. "The proud are never talented." Petty accomplishments may engender pride, and swell the weak and disordered grandeur of vanity to a painful size; but true greatness lays its brightest gems upon the altar of God. Capable of teaching the most brilliant of her contemporaries, she sat at the feet of Jesus and learned of him. While others were squandering time's precious moments, perchance at the toilette seeking by studied decorations of fancy to engage the attention of the thoughtless, she stood before the mirror of eternal truth, and sought to improve her mind and heart that she might appear with joy before God. Her jewels were her virtues. Her offerings were the devotions of a pure heart. She offered no incense at the shrine of the world, but presented her soul and body "a living sacrifice, holy and acceptable to God."

Of her expected "inheritance among the saints in light" she spoke with all the CERTAINTY OF FAITH. The very atmosphere of paradise pervaded her sick room. It was, indeed, a privileged place, "just on the verge of heaven." The raptures of her death-bed were such as mortal tongue nor pen can describe. "Now," said she to her father, "I know how you feel when you shout the praise of God! Now I know what it is to be baptized with the HOLY GHOST!" To her mother, "Do not weep when you look upon the relics I leave." "I shall be at rest." Just before she breathed her last she cried out in rapture, "I see it! I see it!" "What do you see?" one inquired. "The glory! THE GLORY!" she answered, and died.

Amiable and excellent youth! She lived in innocence, she died in innocence, she sleeps in innocence, she will be raised in glory! Her memory is as sweet incense on earth, and she will be one of the bright harpers on Mount Zion! "Blessed are the dead which die in the Lord! For they shall rest from their labors! And their works do follow them!" Amen, Hallelujah!—Bangor, Oct. 6.

D. H. M.

Referring, probably, to her poetical effusions, (which may be given to the world, and for one of which see First Page.

BIOGRAPHICAL.

For the Herald and Journal.

ABEL PECK.

Died in New Haven, Addison Co., Vt., Oct. 2, Mr. Abel Peck, in the 91st year of his age. He was one of the few surviving revolutionary patriots, being engaged for a series of years in the struggle which achieved our country's independence. The subject of this notice was among the first who were brought to Christ through the instrumentality of Methodist preaching in the

State of Vermont. He experienced religion and united with the Methodist church under the labors of Mitchell, on the Vergennes Circuit, the year that circuit was formed, which, according to the showing of the Minutes was in 1798. Vershire circuit had an earlier date by one year than Vergennes, but it is believed that Bro. Peck was the first male who connected himself with the M. E. Church on the west side of the Green Mountains, in Vermont. This was Bro. P.'s impression. His house was a place of regular Methodist preaching for many years, and scores were brought to the Saviour there. The self-sacrificing itinerant always found a welcome to the hospitalities of his house, and scores of the dead and living among the ambassadors of the cross have rested at night from their consuming toils, in what was widely known as "the preacher's bed room" there.

From the day of his conversion, Bro. Peck never faltered, but for more than a half a century furnished a lovely example of the power and beauty of Christianity. During a few of the last years of his life he was deprived of sight, yet did he manifest the gentleness and meekness of the Christian. It was good to sit by him, as the writer of this sketch often did, and mark his simplicity, strong faith, and burning love. He had been unusually infirm since the last winter. I think it was in February last, in a time of great bodily weakness, he experienced an unworldly and most striking manifestation of the grace of God. He was happy before, but not as he was subsequent to that baptism. Such shouts as he uttered, such ecstasy as beamed in his countenance, we do not often hear and see. He sat up through most of the day on which he died, but his articulation had become so indistinct that only now and then a word could be understood. But the few words he could catch showed that his contemplations were heavenly. He repeatedly attempted to shout, but the word "hallelujah" would die half uttered on his lips. The deceased has left an aged and pious widow, who has shared with him the joys and sorrows of life for more than sixty years, who waits a little longer, and hopes to rejoice him on the blest shore of immortality. He has left, also, four children to feel

"I have a father there."

DAVID P. HULBURD.

Weybridge, Vt., Oct. 18.

MARTHA EVERSON, wife of Mr. Joseph Everson, died in Duxbury, Sept. 30, aged 20 years. Sister E. was converted to God about four years since, under the labors of Rev. H. C. Atwater. She joined the M. E. Church, and has been an exemplary and useful member, particularly in the Sabbath School. She died in great peace. May her afflicted companion and friends meet her in heaven, whither we have no doubt she has gone. "Precious in the sight of the Lord is the death of his saints."

THOMAS SPILSTED.

Fairfield, (Me. Con.) Oct. 20. T. HILL.

MISS EMILY STEVENS died in West Boston, N. H., Oct. 17, aged 24 years. She was led to give her heart to the Saviour eight years since, during a revival under the labors of Rev. C. B. M. Woodward, at which time she joined the M. E. Church, of which she remained a worthy member until her peaceful departure to the home of the redeemed.

G. W. BRYANT.

MRS. ELIZABETH ANN, wife of Rev. William TURKINGTON, of the Providence Conference, died in Mystic, Ct., on the evening of the 17th October, of a bilious and spinal affection, aged 31 years. Thus has death within three brief months desolated one of the best families connected with the Methodist E. Church. Her sister, Mrs. Henrietta Butler, having died in Falmouth, Mass., in August, and her father, Mr. Robinson Jones, in September. But Sister Turkington, as did those loved ones who went before, died as all who knew her—who knew her holy life from her earliest religious experience, would expect her to die—the faith, and the hope, and the love of the Gospel. Her was the Christian victor's song: "O death, where is thy sting?" Her stricken husband in giving vent to his oppressed heart, writes me: "My loss is very great, but she has obtained the crown for which she so nobly contended. I shall miss her prayers and godly example, but on my bleeding heart her fair image ever remains. She was well fitted for her station, but God said it is enough, and took her home." We deeply sympathize with our bereaved brother, being far from the land of his birth and kindred. But we doubt not he will now in this time of suffering and sadness, fully prove the promise of his Saviour, "Let I am with you always." We will pray for you, my dear brother, as we have in other days counselled and rejoiced with you. And that widowed mother, whose cup of sorrow is full. O may "the everlasting arm be underneath!"

B. OTHMAN.

MISS MATILDA HODGSON, daughter of the late Abraham Hodgson, died in East Livermore, Me., Aug. 26th, aged 32 years and 11 months. Sister H. experienced religion along with her sister Olive, some fifteen years since, at the house of Bro. Francis Morrill, in Livermore, and memorable was the night, for it was a season of great joy. She ever adorned her profession with a well ordered life. A few months previous to her last and fatal illness, she received a very special manifestation of the Spirit, which gave her great joy and boldness. She endured her sickness without a murmur, and passed "the dark valley and the shadow of death," fearing no evil.

JAMES SMITH.

Fayette Corner, Me., Oct. 18.

MR. PARSON CASE, and his wife, MRS. FALLY CASE, have both recently departed this life,—the one on the 9th of September, the other on the 9th of October. Chastened by the loss of a much loved son—LEANDER—Bro. Case was already bowed to the will of God, and during the two weeks of his sickness, though in great distress much of the time, he unceasingly said, "Thy will be done;" and in that state the spirit took its flight to God who gave it. Sister Case had hardly time to realize how desolate a widowed heart is, when she was attacked by the same disease—typhenteria—which terminated the life of her husband, and in one month from the time of his death, she joined him in the unseen world. Although her resignation to the will of Heaven was uniform throughout her sickness, her calmness and fortitude, just when the sun of life was setting, shone out still more clear and beautiful. Her last words were,

"I shall soon be where
Sickness, sorrow, pain and death,
Are felt and feared no more."

For eighteen years both had been tried and valued members of our little church. Blessed with a numerous and affectionate family, they patiently journeyed on toward "that city which hath foundations;" and when the summons came to "enter in through the gates," it found them ready.

CHARLES S. HAZARD.

Westport Point, Oct., 1881.

ADVERTISEMENTS.

THE AMERICAN VOCALIST. By Rev. D. H. MARSHALL. In three parts. Part I. is a large collection of Church Music. Parts II. and III. contain all the valuable Vestry Music extant.—Revised Melodist, and the most popular songs, arranged for four voices, and with sacred poetry, in one volume. Designed for the church, the vestry, the parlor, and especially adapted to singing schools, societies, and choirs.

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